

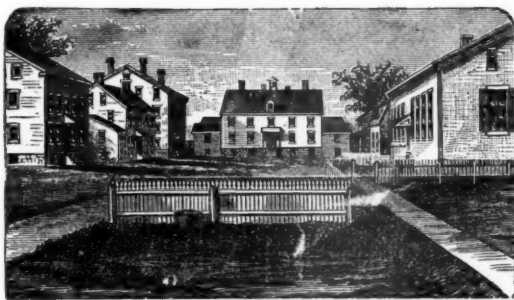
VOL. XII.

JUNE.

NO. 6.

# SHAKER MANIFESTO

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OUR HOME AT SHAKERS, N. Y.

*"Blessed are they that hear the word of God and keep it."*

SHAKER VILLAGE, N. H.  
1882.

in our path by creative Power whose works in their primeval state of innocence I ever admire and why not enjoy them? While contemplating the beauties of nature, I feel that I am communing with God; for he seems to speak through each tree, blade, and flower.

I am much pleased with the account of your beautiful meeting in commemoration of the birth of our Mother, am glad you enjoyed it so much for this is a good omen; as children who love and obey their Mothers, generally make the best men and women; and those who find a Mother in Christ, and love and obey her, are sure of finding heaven here and here-after too. If I may judge by the sentiments contained in your letter, and if you will patiently submit to the grinding and polishing process you must endure before being fitted for the Master's use, you will become a bright ornament in the courts of Zion.

Ever aspire more ardently for vital goodness than for greatness; a wise man once said: "All who are truly good, are truly great." If we cultivate and improve our talents to the best advantage, we shall be satisfied in the end with our life work.

You say: "I will never weary climbing." This is just the state in which every true christian will be found, whether aged or young; and if careful to discard, as soon as discovered, every thing that does not harmonize with the Christ spirit, it will greatly facilitate our ascent; for the less burden we carry, the easier it is to climb.

Give my love to all your dear companions. Tell them never to "grow weary" in bearing the cross; for their crowns will far outweigh all losses, and crosses.

Affectionately,

Your Spiritual Mother,  
Eunice Bathrick.

Enfield, Conn, Mar. 1882.

Dear Children;—After reading the good letters in the Manifesto, I concluded that I would also write one. Letter writing is an accomplishment, and if you make correspondence a means of improvement, it may be productive of good. Perhaps some of you have window gardens, if so, how carefully you watch the

plants and buds. You are disappointed, no doubt, when the buds do not open into beautiful flowers, because some blight has injured them,—perhaps a worm has been eating at its heart. But do you watch yourselves, as lovely plants and buds, tenderly guarded by true friends, lest the vile worm of sin destroys the beautiful flowers of truth and purity? Nothing but uprightness of spirit and chastity of body, can shield you from such a dreadful fate! If you wish to have your lives bud and blossom into truth and virtue, chase the reigning blight of sin, lest it bring sorrow and death to your immortal spirits!

From your Brother, Daniel Everett.

## House-hold.

When making pie of canned pumpkin, use as little milk as possible, then one egg will be enough for a pie; otherwise the custard must be thickened with several eggs.

## EATING TOO MUCH.

Ten persons die prematurely of too much food where one dies of too much drink. Thousands eat themselves into fever, bowel disease, dyspepsia, throat affections, and other maladies. Some years ago the residents of a German city were one morning wild with excitement. Everybody was poisoned. The doctors were flying in every direction. Water was the only thing they had swallowed in common. The reservoir was examined. In one corner a paper of deadly poison was found. The stomach is the reservoir which supplies the whole body. A fever, an inflammation, or some other malady appears. There you will find the source of the disease.

I am acquainted with the table habits of a large number of persons. They have all eaten too much food. Nearly all, too much in quantity, but all have eaten food too highly concentrated. Yesterday I saw a dyspeptic friend eating pears at a fruit stand. He said with a smile "I go a few Bartlett's half a dozen times a day." Certain dietetic reformers seem to think if they eat coarse bread and ripe fruits, a peck is all right. Fine flour bread, pies and cakes are great evils. A

friend who has decayed teeth, dyspepsia, and a disagreeable eruption, all produced by excessive eating of improper food, declared in response to my remonstrance, "But I never eat more than I want." Every person wants the quantity he has been in the habit of eating. If he could digest well two pounds a day but eat four pounds, he wants the latter quantity. A man may want a glass of spirits on rising. He is in the habit of drinking at that time. The body is strengthened by what it can digest and assimilate. Every cancer more than this is mischievous. The large eater is always hungry. The man who eats just enough, suffers little from hunger.

Forbid a word of my own experience. During many years of practice at my profession, I had but little muscular exercise. I ate enormously. An hour's postponement of my dinner was painful. Now I can omit a dinner altogether without inconvenience. I have lost twenty pounds in weight, but I feel a great deal younger. (More than half the thin people would gain flesh by eating less.) I have only one dietetic rule, from which I never depart; this rule, kind reader, I commend to you. Always take on your plate, before you begin, everything you are to eat. Thus you avoid the dessert, and are pretty sure not to eat too much. This simple rule has been worth thousands to me.

Yes, I think there are persons who eat too little, but where there is one such, there are hundreds who eat too much. And when in this country of plenty a person is found who eats too little, it is, generally speaking, by eating fine flour bread and other unnutritious trash. Fine flour bread is but little better than sawdust. If you eat oatmeal, cracked wheat, and beef, you will be surprised to find how little food you require to run the machine.—*Dio Lewis.*

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Vinegar should be kept in glass or wooden jars. The acetic acid acts on stone or earthen vessels.

Red-cedar chips will drive away moths.

### A LESSON IN ECONOMY.

What could be more disagreeable and decidedly uncomfortable, than stiff, hard boots and shoes, made so by constant soaking, and the lack of greasing. Whenever we see little boys or big boys with such comfortless coverings for the feet, we feel just like giving them this simple lesson in economy.

Do you know that your boots and shoes are made from the skins of animals? Now Nature has supplied the skin of all creatures with an oil to keep it soft and pliable, if the oil which is natural is allowed to waste by constant wetting, and none added to supply this waste, the leather is consequently becomes hard, unpliant, and very soon unquitable to be worn at all. To remedy this, if your shoes get wet, thoroughly grease them; then place where they can dry, but never near a hot fire, where you cannot bear the heat. It is a better plan to oil the shoes before wetting them, and the water will not be so readily absorbed into the pores of the leather. Castor oil, and neat's foot oil are both good.

Canterbury, N. H.

*The Oleander.*—All parts of the oleander are deadly. A very small quantity of the leaves have been known to kill a horse. The flowers have produced death in those persons who have carelessly picked and ate them. The branches divested of their bark and used as skewers, have poisoned the meat roasted on them, and killed seven out of twelve people who partook of it.—*Southern World.*

To beat the white of eggs quickly put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

Ink spilled on carpets may be entirely removed by rubbing while wet with blotting-paper, using fresh as it soils.

## Farm and Garden.

*Ashes as a Fertilizer.*—Unleached wood ashes contain all the constituents of plant food that the ordinary or worn out soil needs except nitrogen. By their chemical action, they render much of the inert nitrogen in soils available, and in that way may be said to furnish nitrogen. This is true of lime, and on this power of making nitrogen available, the greatest value of lime, when applied as a fertilizer, depends. Ashes also have a good mechanical effect upon the soil, especially heavy clay soils, which are made lighter and more porous, so that air and water circulate more freely. Ashes do not suffer waste by being washed out to the extent that is true of the more soluble and concentrated fertilizers sold in the markets their effects are therefore more lasting.—*American Agriculturist.*

### MIXED FEEDS.

One of the strong points in favor of the much praised ensilage, is that animals eat it with a relish. No food, however rich it may be in food elements, will prove profitable if the farm stock cannot be made to take to it kindly. It is on this account that a mixing of feed has been so successful. Sameness palls upon the appetite—a change of diet encourages and sharpens it. A few roots cut, or better, pulped and given to the animals, will make them eat the corn fodder or cut straw with all the greater relish. Try and make a little change in the diet of the animals, even though it be only once a week, with some roots, potatoes, apples, &c: it will pay. The more an animal eats, and healthily digests, the more profitable it is:—*Am. Agri.*

### SAVE THE DEAD LEAVES.

The leaves which annually fall from any of our large deciduous trees will make sufficient fertilizing materials to produce another tree of the same size. To accomplish this, however, it will not do to allow the leaves to be scattered by the winds, washed down creeks and rivers and wasted. We know

that decomposed leaves make most excellent manure; but the ground will not grow rich very rapidly, even under trees, unless the annual deposit of leaves remains and decays where they fall, which is seldom the case except in large forests. The leaves that fall from our shade and fruit trees are mainly blown away into the roads and ditches and do nobody any good, when, if carefully saved, they would add considerably to the fertility of one's garden. On damp days, and early in the morning, while the leaves are wet, have them raked up and put into a compost heap, and you will find that the twenty to thirty wagon loads of leaves annually saved about your place, make one or two loads of superfine manure, and just the best thing known for garden plants. Do not wait until all the leaves have fallen before commencing to save, for a large proportion of them would be blown away by that time, but begin early, and thereby nearly all can be saved.—*Agricultural World and Michigan Homestead.*

*Fence Posts.*—Char the ends of your posts before putting them into the holes. They will last much longer. They may be charred a little higher than the ground, although that is likely to make them a little unsightly. There are farmers who even after charring make an application of thin tar.

*Dust Baths for Poultry.* Cleanliness is important in fowl-houses, for experience shows that poultry are unfavorably affected by the emanations from filthy quarters; and, besides, working in places where roosts and floors are covered with the droppings is decidedly unpleasant. Dry earth, in the form of powder scattered everywhere, will absorb the bad odors, giving a wholesome atmosphere to the hen-house, and at the same time preserve the manure in the least offensive condition. Besides these purposes, a box of dry earth should be in a convenient corner of every fowl-house for the fowls to roll in. Dust from the highway is most convenient. Replace the same by an equal quantity of good gravel, and the public will be the gainer.—*Live Stock Journal.*

# Shaker Manifesto.

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No. VI.

### PRAYER.

EMIL BRETZNER.

In a diary, that I used to keep some time after my arrival at Mount Lebanon, there appeared for a certain day the following statement: "A fine, wintry day; I was working alone and was led to do something strange." What could it have been, you ask; I must tell you. It was some nine or ten years ago; I tried to pray, but I found it was hard work. When I was a little boy in the parental home, under other skies, I was taught to pray, which meant to repeat certain prayers every morning and evening, and at meals. What long prayers they were, and such a lot of them! I did not understand what they meant; I did not know what it all was for, but I had to put up with it. I suppose I would not have lived long under such strict, orthodox treatment, had it not been for the hope of future deliverance; for I had vowed in my wicked lit-

tle heart, if that was all there was of prayer, then I would certainly never pray, when I got big enough to determine the matter myself; and I never did. I was told that I had a Father in heaven, and that my prayers were directed to him, and that he would answer them. I could not see into it. How queer this is, I used to think. I know I have a father and a mother, here on earth, but, when I want something of them, I do not go and learn a long story out of a book, by heart, and then repeat it to them over and over again. I would not get much that way, except, a friendly invitation to quit my noise, and learn good manners. But I ask them simply and respectfully for what I want and, if I really need it, then they will grant it, if it is in their power.

That was my early experience in praying, not a very good one either. No wonder that the latter effort appeared to me like a strange proceeding. Yet it proved to be more fruitful of



good, more blessed in its results, because it was truer, with less of dead form and more of living spirit about it. The spoken words, the folded hands, the bended knees are of no value in themselves, unless they are true expressions of the sincerity, the devotion, the humility of the soul. Our faith gives us the assurance of both a Heavenly Father and a Heavenly Mother, and of good guardian spirits and ministering angels. They have a tender care for our welfare and an earnest desire to do us good; and they are always ready to help us. Prayer is simply the expression of that willingness on our part. In praying to them from our hearts, whatever it may be, we tell them something like this. Here we are; we want to be good, much better than we are; we need this, that or the other thing in order to become so; we know that you can help us; give us of your gifts, and we will make a righteous use of them; clothe us with your power, and we will be strong; tarry with us, and your presence shall be our joy. We need be in no particular place to do this, neither in any particular position. We need use no particular words to express it; the thoughts and the feelings are sufficient, if they are true and sincere. Hence the beautiful, solemn habit of our people to kneel down in silent prayer as often as we do, both publicly and privately; may it never be a mere soulless form with any of us!

*Mt. Lebanon, N. Y.*

Beauty is power,  
Though fragile quite;  
This being born of earth;  
Goodness is power  
Of other mold  
And everlasting worth.

M. W.

### IF ALL WOULD.

ALONZO G. HOLLISTER.

If all mankind were as careful at all times to speak the truth, every one to his neighbor, as they are to accurately adjust their chronometers, the world would grow wiser, and lawyers be dismissed to productive employment.

If everybody would treat injuries received with the same neglect that they do those which they give, wars would soon cease, and death dealing weapons might be converted into implements of useful industry.

If all were as careful to do unto others, whatever in like circumstances they would wish to have others do unto them, as they are not to be shaved out of a half penny in change, all clannish and party distinctions would disappear in a reign of universal brotherhood.

If all were as careful not to add fuel to anger, nor to entertain slander, as they are not to go too near a hot fire, many a cockatrice egg would be crushed before it broke out into a viper, and many a slanderous tongue be hushed for want of listeners.

If all were as particular to keep their minds clean from lascivious thoughts, and their hearts from lecherous desires, as they are to have their dishes clean when they begin to partake of food, the kingdom of heaven would be immediately revealed, and Christ would appear on earth in millennial glory.

If all mankind were as strict to obey the commandments of God, given for man's spiritual rule, and the regulation of his moral conduct, as is the inventor to proceed according to the well known laws of mechanical construction; or as is the investigator of science, to proceed

according to the obvious laws of nature in his pursuit of definite results, the peace, love and blessing of God would flow upon them like great and mighty rivers of life and happiness; and justice, equity, and righteousness, would flow in our streets like tidal waves from the Ocean of Omnipotence; all blight and curse would disappear, and human spirits bloom and expand on earth, with fruit surpassing in loveliness the pictured glories of primitive Eden.

The uniform operations of the laws of nature, and our dependence upon the unvarying certainty of their results, should teach us the necessity of adamant integrity of purpose, and of unswerving obedience to the principles of virtue written upon the heart, and engraved upon the mind, (of which the outward law is but a transcript,) if we would cultivate the richest gifts of immortal life.

That interior law which preserves the understanding soul in its proper sphere, in harmonious relations with the universal mind, is expressed in the two commandments not found in the decalogue, but testified to by the Savior, as the first and greatest commands of God, as follows: "Thou shalt love the Lord thy God with thy *whole* heart, with thy *whole* soul, and with thy *whole* mind—and thou shalt love thy neighbor as thyself." On these two, said the Son of God, "hang the whole law and the prophets." These were doubtless given to man with the first dawn of reasoning intelligence; the law of primary attraction to its source, and the secondary law of attraction to its kind, being essential to proper understanding. The inspired Psalmist testified, "Man that is in honor and understandeth not, is like

the beasts that perish," thus making immortality depend upon the cultivation of understanding.

The Apostle tells us that the law (ritual, and decalogue included,) was added because of transgression. That the whole law is fulfilled in one word, that is LOVE. Also that the end, or perfection of the commandment is love out of a clean heart and good conscience, and faith unfeigned. Thus man's duty, deepest interest, and highest pleasure, all begin, and are perfected in Love. "Lo! I come. I delight to do thy will, O my God."

To these, our Savior added, "A new commandment I give unto you, that you love one another. By this shall all men know that ye are my disciples." This is a fundamental law of the kingdom of heaven.

That the passion which leads people to marry and produce a natural offspring is no part of christian love, is evident from several considerations. In the first place, it is a practice of which the founders of christianity never set the example in their christian character.

In the second place, the married were required to hate and forsake that relation, as an indispensable condition of discipleship. Luke. xiv. 20, 26, and other places. And to receive the kingdom of God as a little child, (in whom said passion has no place,) or in no wise enter therein. In the third place, if that animal propensity, with or without the glamour which intellectual refinement and a cultured fancy have woven around it, could be covered by the sacred name of christian love, the latter would not be a criterion of discipleship, because it would apply as well to those

who never heard the name of Christ, as to those who forsake *all* to follow his example.

Finally, the two are as distinct in their nature and operation on the soul, as miry clay and pure water, and so utterly incompatible, that they cannot abide together in the same vessel. Hence, we find that the law of virgin chastity, is a corollary of the primary law of Love. If we obey these laws and their sequences in all the duties and relations of life, as punctually as suns and planets obey the laws of attraction and repulsion implanted in them, the fruits of such obedience will be certain to satisfy all the rational desires of every soul that will keep them. It is but a truism, that obedience must precede the ripening of the soul, and the ripening of the soul must precede a permanent state of unalloyed happiness.

*Mt. Lebanon, N. Y.*

#### THE COMING CYCLES.

ANNIE WICKS.

O, the gifts of God are dropping  
Like the flakes of snow that fall!  
Down from heaven, filled with glory,  
They are resting over all.

They are floating like bright seraphs,  
From the beautiful golden strand;  
Fill'd with love, with truth and wisdom,  
Wafted by an unseen hand.

Let us grasp these blessed treasures,  
While the angels bend to earth;  
Let us learn the loving lessons,  
Of their sweet immortal birth.

They have come with gifts of shaking,  
Tongues of love, and tongues of fire;  
Gifts of healing for the people,  
That will lift to life that's higher.

See ye not the light that's beaming  
O'er the hills of truth and peace?

'Tis the grand prophetic cycle,

When all war and strife shall cease!

When the nations—blended truly—  
Stand as brothers, hand in hand;  
Woman in her sphere be reigning,  
Strong for good in every land.

They shall both in honor mingle,  
Both be upright, just and true;  
Each engaged, with noble purpose  
Will the path of right pursue.

Then will angels dwell with mortals,  
See each other eye to eye,  
Working for the soul's redemption,  
Filled with power from on high.

And the coming generations,  
Shall be ruled by christian grace,  
For there will be true progression  
In a nobler better race.

Then through hearts by good inspired,  
Angels from the worlds above,  
Will descend to teach earth's children  
Truths that form a heaven of love.

They will lift the darkened spirit  
With their words of hope and cheer,  
That they may attain salvation  
E're they reach another sphere.

Welcome then the angel bearers,  
Of God's power and truth sublime;  
They will lighten all our burdens  
Through the vale of transient time.

*Mt. Lebanon, N. Y.*

#### WHAT IS THE MATTER?

GILES B. AVERY.

(CONTINUED FROM LAST NUMBER.)

It then follows that this same creed teaches that man is not justified by good works, that his good works are as filthy rags! but, that he is saved in sin, by believing that Jesus Christ, the Son God, performed good works for him, and by his sufferings,—physical, and the shedding of his *animal blood*, he ransomed man from the consequent sufferings of sin, while living in it! Yet Jesus Christ's mission was to save his people from, not in their sins. Another hard



knot of Orthodox creedism is eternal, or infinite punishment for the sin of a finite being. How everlasting torments of hell visited upon a sinner can be harmonious with the attribute of a God of love and mercy, it is difficult for a reasonable person to understand.

A noted modern religious scholar avers "There is no half way place for religionists between Rome and reason." That is to say, a man cannot be a reasonable religious being. And while the legitimate conclusion of the vicarious atonement doctrine is, that, orthodoxically considered, since Jesus, by his death upon the Jewish cross, has paid the debt of sufferings for the sins of all sinners who believe on him, still, if you tell one of these believers that this manner of faith is equivalent to telling their children, that, if they only believe in Jesus they may sin as much as they please without injury or suffering to themselves, and they look upon you with horror! But this is its legitimate result.

In the face of so much inconsistency, which the light of Divine Truth, has, for the last half century, been discovering to mankind. Is it strange that Creedal faith and professed Christianity is dying out? Is it not rather strange that so many still cling to its shoddy coat of righteousness.

The great mass of the so called Infidels of the present day are not infidel to God, to truth, to genuine christianity—goodness, true religion, when properly presented to them.

Now is there not a heavenly Hope, a Dispensation of pure Religion and full salvation for humanity? We feel and know there is, and that it is to be found in the Harvest of man from the worldly life. A new order, of both

Earth and Heaven. A pure, chaste union and communion of the sexes in a social capacity, of the individuals composing society; in a consecration of life, body and soul, to the work of human salvation *from* sin, and redemption from the nature which tempts *to* sin.

To some it has been revealed that the religion of Christianity is a religion of reason; its precepts shorn of mystery, are, indeed, very simple. 1. That God is both a Heavenly Father and Heavenly Mother. 2. That Jesus, apart from his baptism, was not God, nor the Christ. 3. That by his baptism of the spirit, he became the Christ,—“the Son of God”—the “first born of many brethren, who, when baptized with the same Christ Spirit, also became Sons of God, and the Brethren of Jesus Christ. 4. That the true and only *Christian Resurrection*, is a resurrection of souls dead in sin, to a life in righteousness, and not of the physical body. That, of *this* resurrection, Jesus “became the first fruits.” Of no other resurrection was he the “first fruits.” 5. That the first appearing of Christ was through the male sex of humanity—this constituted the Heavenly Bridegroom—“He that hath the Bride.” The souls, however few or many, who were obedient to Christ, manifested through the male line, constituted the Bridegroom, Church of Christ, “He that hath the Bride, is the Bridegroom.” John, iii. 29. This is not man, not the man Jesus, abstractly, but Christ. 6. A bridegroom, must, necessarily, have a bride. The heavenly Christ Bride is the manifestation of Christ, the “Second Time, in his Glory”—that is, the female sex of humanity. And, those souls, however few or many, who are obedient to the same

Christ Spirit, manifested in, and through the female line, constitute the Bride Church of Christ—Jerusalem which is above,—which is the Mother of us all." Gal. iv. 26, that is, all true heaven born souls.

7. That Christ's mission is to minister the testimony and power of salvation from sin; to call mankind to judgment for sin by the confession of sin to God, in an Order of Saints, living witnesses for souls before God, who, in like manner, have confessed all their sins. Its culmination is, to bring the Kingdom of Heaven to Earth.

8. The testimony and work of Christ's Kingdom is aggressive upon, even an end of the world; therefore, by the world, hated. 9. The effort of professing Christians, in a wide sense, practically, though not professionally so, is to harmonize the Church and the world, and is not this one great thing that is the matter, that which has worked to destroy confidence in the so called Christian Church?

10. Marriage, of the flesh, however purely regulated in its order, Generation, Private property, selfishness, sinful pleasure, all belongs to, and is of the worldly Order. But, the Order of Christ's Kingdom is the "harvest of the world." It is virgin purity; salvation from all sin; community of goods among Believers, and universal Love.

*Mt. Lebanon, N. Y.*

### THE PROPHETIC CONFERENCE.

In October 1878 there met at the city of New York a large number of ministers of all the Protestant denominations, for the purpose of discussing the question of Christ's second coming. During the three days session of what has been styled "the Prophetic

Conference," some twenty elaborate essays were read, all relating exclusively to that interesting theme. Yet the striking fact became apparent at the outset that the convention was not called to elicit the views any one might hold, but it was explicitly stated that the orthodoxy of those who had gathered was unquestioned, that all agreed that the coming of Christ was to be pre-millennial, and that it must be the visible appearance of the person of Jesus.

In thus confining the range of thought to such narrow limits the proceedings lost much of value and interest, securing however that harmony which is so rarely a feature of theological discussions. Notwithstanding this exclusiveness there were facts presented, sentiments uttered and admissions made, that are of a peculiar significance to those to whom Christ's second appearing is no longer a question, or a matter of speculation, or expectation.

It was stated that Scripture does not undoubtedly determine the question, although the New Testament speaks no less than three hundred times of "the coming of the Lord." One speaker argued that although the doctrine was surrounded by difficulties, so was every doctrine held as vital to salvation; that it was not the divine intention that anything definite should be known about it; that its purpose was to keep the church in a state of expectancy, thereby inducing it to be prepared at all times to meet the Lord.

The men of the first christian generation, including the Apostles and writers of the New Testament, lived in the almost daily expectation of that coming, and of the end of the world. The historian Gibbon was quoted as saying, that it was this belief in the impending coming of Christ which caused them to regard their existence with contempt, and to suffer any martyrdom rather than relinquish a hope, which, though not justified by experience, was one of the agencies of the marvelous spread of Christianity.

The decadence of the belief in the coming millennium, or, rather, the decline of primitive christianity, is described in these words: The period succeeding the politico-religious triumph of Constantine, the period of the temporal supremacy of christianity in

the Roman Empire, had come. The martyr-age had passed away. No more councils like that of Nice, in which martyrs fresh from the Maximian persecution, answered to their names. No more Paphnutius, any more, venerable with silver hairs, one eye gouged out by the tools of the Pagan torturer, its frightful socket seared with red-hot iron, standing by the side of young Athanasius.

A new generation has appeared, intoxicated with the Christian conquest of Paganism and the splendor of a Church and State establishment. When Christianity became a worldly power, Roman Papal Catholicism advanced and took to itself, as a robbery, that glory which is an object of hope and can only be reached by obedience and humility of the cross. The new theory was invented that the millennium is a present fact, the ecclesiastical state establishment in the visible Christocracy, the kingdom come! The visions of Daniel and of John, are now referred to the first advent, not the second.

The cross, once a symbol of ignominy, is now everywhere in honor, on the Roman standard, the soldier's shield, the Pontiffs' robes, the churches altar, the temple of victory, an object of perpetual adoration. By union of church and state and perversion of victory, the foundation was laid for a carnal and Satanic caricature of the millennial kingdom of Christ on earth, sunk in the gross materialism and idolatry of political and military Christianity, and vanished the last remnant of a suffering, but pure, apostolic church.

In contradiction of those who hold Christ's kingdom established already, the following extract is given: It cannot be! There is to be—it has not yet come—breaking with a rod of iron, shivering to pieces as a potter's vessel is shivered. The clang of the stone striking the feet of the huge image has not yet been heard, the crumbling of dynasties and the sweeping away of their debris as with the breath of a tempest has not yet been seen. But it approacheth!

He who witnesses the downward sweep of that stone cut out of the mountain, will hear the last cry of human woe under human oppression before its shivering shock takes place, and see every shackle that human

greed has forged shattered forever under the earthquake convulsions of that approaching hour. Thereafter, under the sway of the Son of God, will the gates of commerce be forced by the enginery of war to thrust into a resisting nation's throat, a drug that dwarfs and poisons the body and degrades the soul?

Will liquor-leagues control legislators and bribe judges, after a mightier bolt than Vulcan ever forged shall have been hurled? Reason answers no; and prophecy from the shores of Euphrates, thunders down along the centuries, an authoritative no. Christ's kingdom established, iniquity cannot triumph.

The same speaker advanced the argument that the advent must occur before the millennium, because the church is powerless to effect the conversion of the world. Of the 300 millions of nominal Christians, not 30 millions are actual Christians, and more than eighteen centuries have been spent in reaching this. England, he exclaims, is a christian nation, yet of the workmen of London not three per cent, attend church on the Lord's day.

Another speaker in support of the same argument, uses the following language: Where are the churches planted by apostolic hands and watered by martyr's blood? They have long since perished. Where are the countries over which the disciples of Jesus swept as an army with banners? Under the black pall of spiritual death. Where is the city or town or village in the most highly favored part of Christendom, all of whose inhabitants even profess to believe in the Son of God? Of the earth's population 195,000,000 are Roman Catholics, 160,000,000 Mohammedans, 340,000,000 Buddhists, 460,000,000 Pagans, 97,000,000 Protestant in name, and of these last, so few comparatively really follow the Good Shepherd.

(To be continued.)

Have courage enough to review your own conduct, to condemn it where you detect faults, to amend them to the best of your ability, to make good resolves for your future guidance, and to keep them.

## EXALTATION.

MARY WHITCHER.

First learn our possession,  
Then, need of progression,  
And ply ourselves early and late;  
In childhood if told it,  
And youth should unfold it,  
Through manhood no labor abate.  
All those who love beauty  
Should also love duty,  
Keep diligent march with the sun,—  
At morn in its brightness,  
At noon in uprightness,  
Till evening, when labor is done.  
Each day thus resuming  
And all sloth consuming,  
Most godlike the being will grow;  
And earth will inherit  
That manhood and spirit  
Which constitute heaven below.  
What joy in pains taking!  
What sadness in making  
A havoc of talents and time;  
Why should we turn traitor  
To God our Creator,  
And place ourselves lower than swine?  
Arise to the hearing,  
The love and God fearing  
Which rational man should embrace;  
While heaven is holy  
And wisdom is lowly  
We'll gain and retain our true place.  
*Canterbury, N. H.*

## A DREAM.

MARTHA J. ANDERSON.

ET. I dreamed that a beautiful summer  
Sprang from the winter drear;  
The air was soft and balmy,  
And the sky serene and clear.  
The grass was as smooth as velvet,  
And out of the rich dark earth:  
Came plants of rarest beauty,  
And gems of floral birth.  
The birds were blithe in the sunshine,  
And sang mid the foliage green;  
While trees with blossoming fragrance  
Waved in the sunny sheen.

Sweet vines o'er the fence were climbing;  
And shrubs by the wayside grew,  
All laden with snow-white flowers,  
And gleaming with pearly dew.  
A mellow haze was circling  
The distant wooded hills,  
And a sound of joyful music  
Came from a thousand rills.  
The kine on the slopes were feeding;  
Sheep, flecked the meadows gay,  
Where with the gold-eyed daisies,  
Were dallying winds at play.  
A sense of rapturous beauty  
Over my spirit fell;  
And the glory of that fair season,  
Seemed an enchanting spell.  
But, there cometh a meaning  
Out of that vision bright,  
Clear as the morning shineth  
All in its golden light.  
A season of full fruition  
Of all our prayer and hope,  
Will, like a beautiful summer,  
In heavenly glory ope.  
And the good seed sown by angels  
Will come to a perfect birth;  
For the sun of truth is melting—  
The frigid locks of earth.  
Methinks I feel the breezes,  
Warm as the south-land breath,  
The glow of inspiration  
That calls new life from death.  
And the types of gifts supernal,  
Pictured in earth's ideal,  
Will in the good time coming,  
Prove to our spirits real.  
*Mt. Lebanon, N. Y.*

## WORK.

ANDREW BARRETT.

Our proposition is, that to do the greatest amount of good, we must not overtask our strength; zeal in conjunction with wisdom should be maintained.

We are building up a community of interest, and it will readily be granted that to do this, every individual talent

should be employed to the best advantage; but zeal without wisdom often terminates in a life injury.

A zealous person labors in such a way as to accomplish a third more in a given time, one day or week, as the case may be, and the result of such labor is sickness, lasting a day or week. What is the gain on his part? Would it not be well to apply the lesson of the tortoise and the hare? Had the spirit of moderation guided his movements would it not have been better?

"Hands at work and hearts to God" is the watch-word of our community. We practice readily that in which we take pleasure. Too many view labor in the light of being degrading. While many profess, and really manifest their willingness to do whatever may be required of them, they are nevertheless unreconciled to the duty itself. This we would claim as wrong.

If we do not like the discipline of labor, we should be industrious because we conscientiously deem it our duty. We consider eating and sleeping as a necessary part of our existence. In the same light we should view the importance of labor.

We do not wish to be understood that we refer wholly to manual toil; this would be as disastrous to society as though all were engaged in purely intellectual pursuits. In whatever sphere of action we may be placed, let us not allow any excuse to seduce us from our duty.

As we love the interest of our community, let us exercise that self-denial requisite to the consecration of every talent needed for its growth and prosperity.

Perhaps no one is really idle, but there is much done fruitlessly, much that accomplishes no good.

"Rest is not quitting this busy career,  
Rest is the fitting of self to one's sphere;  
'Tis the brook's motion, clear without strife,  
Fleeting to ocean after its life.  
'Tis loving and serving, the highest and best  
'Tis onward unswerving and this is true rest."

*Mt. Lebanon, N. Y.*

A DIALOGUE.  
*Between a Shaker and a Clergyman.*

JAMES S. PRESCOTT.

S. Good morning, I have come to inform you, that I have changed my religious sentiments, and embraced the testimony of Christ's Second Appearing.

C. Is it possible? I am surprised! I am sorry for you! How could you, after being a member of our church so long, go and throw yourself away among that deluded people, whose religion is so universally spoken against?

S. I did not throw myself away, I only "saved myself from this untoward generation." If it is a delusion, it is a happy one, and as happiness is what all men desire, it is but reasonable to expect them to close in with it, when, and wherever they find it.

C. The Shakers are well known to us. Their sentiments and practice made their appearance early after the church began to apostatize from the truth of God, revealed in his holy word. Shakerism is the monkey of the catholic church, the "Mother of harlots."

S. The sentiments and practice of the Shakers made their appearance on the day of Pentecost—See Acts, ii. 44, 45, and iv. 34, 35, and 37, and was consummated in the Church at Jerusalem; and while it stood in its purity, was a real Shaker Church, representing what the Shakers have been doing in America, ever since 1792.

Let me explain further. Did not the primitive christians live lives of celibacy? Peter, one of the Elders of the church said, lo! we have left *all* to follow Christ, and the *wife* was included. So do the Shakers. Did not the primitive church, hold their property in common? So do the Shakers. Did not the early christians abstain from *war* and blood-



shed? So do the Shakers. It was the sentiments and practice of the churches, both catholic and protestant, that made their appearance, early after the apostasy took place, and *not* the Shakers.

C. It is no new sentiment for men to deny as your teachers do, the doctrine of the imputed righteousness of Christ, and claim that they will climb up some other way than by Jesus Christ, the way, the truth and the life. Many being ignorant of God's righteousness, have gone about to establish a righteousness of their own, having never submitted to the righteousness of Christ, but such the scriptures assure us will receive this at God's hand, to "lie down in sorrow."

S. On this point I found by critical examination, that the Shaker's theology was the most rational and consistent of any now extant. It commended itself to my reason and understanding. I was always at a loss to know, how God could punish the innocent and let the guilty go free, without violating his attribute of justice, while "justice and judgment, were the habitation of his throne." I think there was some priest-craft about this doctrine.

C. Forbidding to marry was one of the prominent features of the apostate church. See I. Timothy iv. 1, 2, 3. "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared, with a hot iron;—Forbidding to marry, and *commanding* to abstain from meats which God hath created to be received with-thanksgiving."

S. On investigation of the Shaker doctrines I found that marriage was a civil rite and not a christian institution, and belonged exclusively to the children of this world, and not to Christ's kingdom, as it is written. "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." See Luke, xx. 34, 35. Who are accounted worthy?

Why, all true Shakers of course—they do not forbid marriage and never did. But they abstain from it, as Christ and the Apostles

did. They have the highest christian authority for living lives of virgin celibacy. Christ lived that life, and he was our example. Paul lived that life. Peter, and all the Apostles, and the primitive church lived that life, before the apostasy.

(TO BE CONTINUED.)

## DUTY.

In all the despatches of the Duke of Wellington, the word *Glory* so commonly used by Napoleon never occurs. Duty was with this great General, his watch-word, and his guiding star, and the greatest victories he achieved were but the discharge of the duties he owed to the British nation. So should it be with every battler in life, and more especially so with every soldier of the cross. To overcome evil, and to subdue the propensities of their natures is a duty they owe to themselves, and to exercise the beneficent influence of such a regulated nature is a duty they owe to others.

The consciousness of having done our duty in the various relationships of life, will inspire youth, sustain old age, and smooth our passage to the tomb; nor will it be asked in what particular garb or circumstances this duty has been performed.

To all his faithful servants, the great Father of the human race will at last say "well done."

"What is our duty here? To tend

From good to better, thence to best;  
Grateful to drink life's cup then bend,

Unmurmuring to the bed of rest;  
Gathering the flowers that round us grow  
Scattering their fragrance as we go."

"And so to live, that when the sun

Of our existence fades in night;  
Memorials sweet of mercies done,

May shroud our names in memories  
bright;  
And the blest seeds we scattered bloom  
A hundred fold in years to come."

*Amigo.*

*Shirley Village, Mass.*

#### NOBILITY.

True worth is in being,—not *seeming*;  
In doing each day that goes by  
Some little good,—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure,—  
We cannot do wrong and feel right;  
Nor can we give pain and gain pleasure,  
For justice avenges each slight.

The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

We cannot make bargains for blisses,  
Nor catch them like fishes in nets;  
And sometimes the things our life misses  
Helps more than the thing which it gets.

For good lieth not in pursuing  
Nor gaining of great nor of small;  
But just in the doing, and doing  
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,  
Against the world, early and late,  
No jot of our courage-abating,—

Our part is to work and to wait.  
And slight is the sting of his trouble  
Whose winnings are less than his worth:  
For he who is honest is noble,  
Whatever his fortunes or birth.

*Alice Cary.*

#### TEACHERS AND WORKERS.

Give the workman water pure,  
Give the workman light and air;  
If his life is insecure  
Health and mind cannot endure,  
And his home becomes a snare.

Build the workman's dwelling sound,  
Not an earth-house or a cave;  
Scan and drain well underground,  
Heed and pave well all around,  
Or you'll make his living grave.

Educate the workman's child,  
In your lesson aye impress  
That the fountain undefiled  
Lies in truth so oft exiled—  
Mind and body cleanliness.

Teachers of the present age,  
Teachers of the coming time,  
If you'd live in history's page,  
Let these truths your mind engage;  
They will lead to work sublime.

*The Builder.*

[Elder Cephas Halloway of Union Village, Ohio, who is now 81 years of age, recently wrote to Sister Mary W. from which we take the following.]

Highly esteemed Sister:—We received your letter of the 4th ult. and read and re-read it with much interest. Allow us to thank you again for that beautiful book.—"Elements of Character."

Since that time we have made a free distribution of some twelve copies. We remember quite well your school and the interested teacher, and the interesting pupils; their recitations, their varied exercises, and particularly their little lessons of declamation.

Indeed, we were highly pleased with Shaker Village, and with all its inmates. Many of that number who were young at that date are now, as you inform us, occupying useful positions in Society.

We now remember them as beautiful children and are interested to learn of their better and more advanced lives. With the little children we always enjoyed a pleasant chit-chat, and took pleasure in their amusements.

I will now write you a little more ful-

ly concerning myself as you requested. I was born on the 29th of December, A. D. 1800, in the State of Ohio, which was then only a Territory. My parents at that early date lived in a rude, log cabin, which was situated in the dense forest. We had no roads, bridges, school house nor even a meeting house. Years passed on and our first school house was built of unhewn logs and covered with split boards, called clap boards.

It had one room, only, as it was innocent of even a hall or closet. Our place for study was well lighted, having several windows about eight inches long and less in width. Instead of glass these places were covered with paper that had been dipped in oil.

From some of the logs of which the house was built, the sprouts grew during the first summer, full two feet. It presented a very singular appearance as these long sprouts were growing on all sides of the house. At this date I was six years old, and with this privilege learned to spell and read quite well.

For books we had Dilworth's primer, Noah Webster's speller and the New Testament. Our teacher had no burden about arithmetic as it was not taught, not even the multiplication table. As our school house was built in the green woods, in a green country and having a green teacher and greener pupils, it need be no wonder that the writer of this article should be one of the western evergreens.

At the early date of which I am writing, even small children could be spared but a short time each season, to attend school. They were needed at home and often made quite useful in picking up brush and chips preparatory for the plough and the hoe.

My parents, Jacob and Hannah Halloway became the owners of 170 acres of excellent land, in the Miamie valley, on which they built a comfortable house and barn. They kept three spans of horses and fifteen head of cattle: On account of the depredations committed by the bears and wolves, they were able to keep only a few sheep or a few swine.

I was but five years of age when my parents became acquainted with the Shakers, and my initiation into the faith of the order, must date, I suppose, about that time.

Allow me also to make this remark, that I have not been confined to the house one day, by sickness, since I was a very small child. I have not taken any medicine to the amount of one dollar. I have never ate nor smoked tobacco, and do not think I have used a gill of spirit for more than fifty five years.

[Notwithstanding all these early disadvantages, our beloved Elder Cephas has been one of the most active workers in the Society of Union Village, and has been appointed to many of its offices of trust and responsibility. At the present time he is the Elder in the church family. Even at this advanced age the good man is an excellent penman, and his whole letter would be a severe rebuke to the many, who having every advantage for an education, allow themselves to write so badly and to spell even worse.]

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### QUENCH NOT THE SPIRIT.

ELMIRA HILLSGROVE.

As we are so engrossed in the cares and interests of this life we do not always recognize the strivings of the good spirit in its varied forms.

The voice may come in the whisperings of conscience, gently chiding us for what we are now doing, or intending to do at some convenient opportunity. It

may be, in the warning of a friend, to prevent some harmful result; or in rebuke, which shall slay our cherished idols, and seemingly take from our grasp, while it gives to another whom we deem not as worthy as ourselves.

How nature rebels as the spirit of Truth thus disarms us of selfish advantages; for the worldly mind discerneth not the things of God aright; we often construe his mercies into judgments, his truths into hard sayings; and fail to reap the blessings intended for us.

Do we not create many battles for ourselves, and find the victories in such contests, only convictions of our folly?

If a lesson is learned, our eyes opened to the truth in any degree, so much good is attained thereby; yet had we yielded in humility and perfect trust to the molding of the Potter, we might have found a joy which surpasseth all knowledge, and been led in the green pastures of heavenly light and love, instead of exploring the barren hills of self pleasure and sin.

O, let us not trifle with monitions of the good spirit; neither as concerns our own interests, nor those of another soul; but tenderly cherish the good, which we have not the power to replace when it is lost.

While it is possible that we may through right influences and virtuous examples, aid the development of a spiritual character, it is quite as possible that we may retard the maturity of good seed sown in the soul, by cultivating adverse principles or opinions.

Let us magnify right, over error, and if we cannot see with another, "eye to eye," we shall always be blest in respecting sincerity of purpose.

*Canterbury, N. H.*

#### TAKE CARE OF YOUR THOUGHTS.

Sin begins in the heart. If you can keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires produce sinful actions. When lust hath conceived, it bringeth forth sin. The pleasureable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil and admiring the beautiful fruit, the earth might have yet been a paradise.

No one becomes a thief, a fornicator, or a murderer at once. The mind must be first corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its heinous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin the less hateful it appears; so, that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome disease of crime. Never harbor malicious or envious thoughts.

Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated. So shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.

*Exchange.*

Accept no unmerited praise, lest it tend to vanity.

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## NOTES.

Anthony Comstock recently lectured on the "Corruption of our Youth." He stated that in ten years the Society for the Suppression of Vice had suppressed one hundred and sixty obscene publications, and that an aggregate of twenty-four tons of obscene matter had been seized, and the arrests numbered six hundred.—*Religio-Philosophical Journal*.

What a fearful avalanche of immorality the above note represents! Twenty-four tons of uncleanness to deal out to a class, upon whose minds the impression may be indelibly stamped, and through this may come the consummation of their ruin.

Those who make and sell books and papers of this debasing class are doing an immense amount of injury. They place their unhallowed goods into the hands of those of immature mind which cannot otherwise than awaken a train of thought among the precocious and often lead directly to sinful practices.

It is certainly one of the redeeming features of our day, that there is a wholesome regard for the law of chastity, among the fathers and mothers who are now acting as honorable guardians over the minds of the young.

Our order cannot do otherwise than anxiously hope for success in the effort to protect the rising generation from every phase of immorality.

The practice, which is too prevalent among school teachers of boxing the ears of children is not only barbarous, but a dangerous custom. There has probably many more injuries resulted from it than are ever heard of or suspected. A blow on the head may not only occasion deafness but may produce fatal injuries. *Southern World*.

It has been said that a word to the wise is sufficient, and yet it can do no harm to act upon the principle as set forth by the good prophet, and, give line upon line, here a little and there a little, and save if possible the infliction of injuries upon those who are too young to defend themselves.

It is very questionable if any good, moral quality was ever forced into a child by bodily punishment. A fear from a superior force might under certain circumstances prevent the repetition of an error, but the fear has not prepared the mind to do good from a loving and peaceful heart.

Too many persons are inclined to inflict their punishment upon others, while



their own minds are under the excitement of passion. Better leave the correction till after you have eaten your dinner or till you have read the story of Jack and his bean stalk.

More especially should this refer to those who accept children by adoption. The time has been when a sad stigma rested upon our order for real or imaginary punishment toward those of immature years. We have learned this one fact, that an undisciplined or ignorant mind often does in the name of religion what a little common sense would, at once forbid.

The story of the old farmer who laid his "judgment to the line and his righteousness to the plummet" should not be lost to the "children of light." Whenever anything occurred to arouse his temper, instead of beating his animals or whipping his children, he would sing "Old Hundred."

The effect was no doubt, charming. Try it, and if your passion does not end the same moment the tune does, then try again, and sing a little louder.

#### CANTERBURY, N. H.

The Town Report for the year ending March 1, 1882 makes reference to the Shaker school as follows; Summer term taught by L. Jeannette Forest, assisted by Asenath C. Stickney. Number of weeks, 16; number of pupils, 25: average attendance, 23; wages per month, \$24. We are pleased to report a good school, a faithful devotion on the teacher's part, and a ready response by the pupils.

Winter term taught by Ednah E. Fitts, assisted by Agnes E. Newton. This school has also been successful, and a steady improvement is manifest. The

pupils are young, but show results of earnest efforts and careful teaching. Number of weeks, 15; number of pupils, 25; average attendance, 24; wages per month, \$26.

N. A. Briggs, S. S. C.

#### ENFIELD, N. H. District No. 13.

Teacher of Summer Term, Mary E. Elkins. This school was one of superior excellence. The teacher's remarkable administrative talent the previous conformity of the school to her methods, and her thoroughness in teaching, all conspired to make the school one of real worth. Every study was made a specialty. The class in anatomy excelled all others in town.

Winter session, Arthur Theobald, teacher. Too much cannot be said in praise of this school. For one to appreciate its real worth it must be seen. The order was perfect the recitations without a fault. The fact there was not a case of absence or tardiness, is much to the credit of the teacher and scholars. The teacher's success would have done honor to one of many years experience. Penmanship as in the Summer Term, was faithfully attended to. The interest the Shakers take in education is very commendable. If all did as much for schools as here, we should have far better ones in town.

#### DISTRICT NO. 18.

Annie M. Ellis teacher for the year. The teacher loves her work, studies to make her labors profitable to her pupils, and a credit to herself. The scholars were very ready in their answers showing they had not been idle. If all teachers were as ambitious as this one we

should have fewer poor schools. You have made a good beginning now press on. I rank this teacher among our hard workers. The guardians in this district do much for the education of their children.

Geo. F. Pettengill, S. S. C. of the town of Enfield, N. H.

### Correspondence.

West Gloucester, Me. Feb. 1882.

Beloved Editor:—The following communication was handed me by the author, who is a gentleman of respectability, and an earnest advocate of all needed reforms in society, and appreciates good wherever and in whoever he may find it.

In fraternal love,

Otis Sawyer

**THERE IS NO MYSTERY BUT IGNORANCE.**

JOHN M. TODD.

To the Editor of the Manifesto;—I have been impressed for a long time to write an article for the Shaker Manifesto, thinking that a few lines from one who is not a Shaker might be of interest to its readers. I am upwards of sixty years of age. I am a husband, father, and grandparent, and for fifty years an earnest seeker after the truth.

I have been an interested reader of the Shaker paper, from the publication of its first number. In my youth I lived near the Shaker family of New Gloucester, Maine, and the first impression of the order, I received from a minister at my Father's house. He gave me an account of the Shakers, and also gave as a reason why they settled near a lake.

It was handy for them to drown the unwelcome babes born in their Society. For years the impression prejudiced me bitterly against the Shakers. Some years after this I heard that the Legislature of New Hampshire had ordered a lake to be dragged, to prove the shaker's guilt.

As a reward for their labor they had found some bones which they declared to be those

of little children, but which on investigation proved to be the bones of a sheep.

This, to me made the finders appear rather sheepish, and suggested to my mind that possibly, the other stories which I had heard told against this people, might be equally as false. Knowing that there is no mystery but ignorance, and that he who has never changed an opinion, has forsaken none of his errors, I thought I would inform myself upon the great subject of immortal life, as presented by the Shakers. This much I have learned; that the true life is the eternal life, because truth is eternal; and happy, indeed, is he who walks therein.

I also wished to inform myself more fully concerning this strange sect, who were everywhere, spoken against. I now found that I had much to unlearn, and at the same time much to learn. One thing I have ascertained, and that is they are not murderers of, but are dear lovers of children, both natural, and spiritual. That they do believe in marriage, in its proper order, hence, the oft repeated proposition urged against them, that if the doctrines should prevail, the race would become extinct, is not true. They believe that there will be enough of the human family, occupying the Adamic plain, to perpetuate the race.

The charge against them that they do not believe the Bible, is not strictly true, for I find that their belief, interpretation and practice of its teachings, are far in advance of their accusers. It is said that the Shakers do not believe Jesus is the Savior of mankind, yes, they do, and that there are more than one, with less power, who are also saviors of the race. But, more horrible still, it is said that they believe "Mother Ann" was also a savior.

Well, what if they do? Has she not saved many from the error of their ways? Is there a true man who does not wish and pray that she may save many more?

The Shakers believe that both Jesus and Ann will save all who accept and practice the doctrine which they taught. Those who will accept the virgin life of Jesus, and forsake houses, lands, father, mother, brothers, sisters, wife and children for this, and the gospels' sake, shall be saved hereafter, and I

was about to say, better still, saved now, here in the present time, having been resurrected from the dead works of the flesh.

Such have laid the ax at the root of the tree, and put aside the old man, Adam, who was of the earth earthy, and have put on the new man, the second Adam, who is the Lord from heaven.

Yea! they have become the new man having put off the old man and his deeds, and marry not, neither are they given in marriage, but are like the angels in heaven, being children of the resurrection. These have accepted Jesus, as the Christ, or the anointed, and with him, have entered within the veil into the innermost temple, the heaven within, set up upon earth.

And while conceding to Jesus and Ann to be the greatest Saviors the world ever had, but not the only ones, I have seen many a sneer, and heard vulgar jokes and derisive laughter given in lieu of argument, against the Shakers and their doctrine; but seldom, if ever, have I met a person who was well informed, that would allow himself to treat the subject with levity.

As Burns once said "An atheist's laugh is a poor exchange for Deity offended." So do I consider the scoffs, the jeers, the ridicule, and the refuge of lies resorted to, and heaped upon the order, a very poor exchange for such logic as Eldress Doolittle, Elders Evans and Vance, gave in Portland a few years since, which I had the pleasure to hear and more recently have read in the Manifesto.

Hoping there may be more than the hundred and forty and four thousand, who will learn the song of deliverance spoken of in Rev. xiv. 1, 2, 3, 4.

I shall continue interested with you for the right, the truth, and for the fair treatment of all opponents.

Portland, Me.

It is the providential arrangement, that some men shall sow the seed, and other men shall reap the harvests; that some shall fight the battle, and others enjoy the fruits of victory. It is the sign of human weakness, and perhaps of human ingratitude, that those who reap and enjoy should forget those who sowed and fought.—*Rev. Augustus Woodbury, at the funeral of George G. Fogg.*

## Society Record.

### DEATHS.

John Van Valen, at West Pittsfield, Mass., Apr. 27. Age, 74 yrs.

Eliza Wells, at Watervliet, N. Y. May 1. Age, 84 years, 9 mo. and 14 days.

She was the daughter of Calvin and Betsy Wells, and is the last of the noted family of Wells, that were members of our Society.

Her long life of strict adherence to the principles of Christianity, has been marked for its charity, humility and enduring fortitude. Patient under trials and always ready to assist others. She was a dearly beloved and praise worthy sister, and has now passed on to receive the reward of well doing.

It is quite probable that the following item may interest some of the readers of the Manifesto.

In looking over the Record of Deaths in this Society, I was surprised at the great age to which so many of our departed friends had attained.

The demise of Richard Donovan on the third of November 1881, completed a list of two hundred, dating back to 1790. One hundred of them were over seventy years old when they died. *Thirty seven* were from eighty to ninety, and *thirteen* were from ninety to ninety seven years old at the time of their death. The average age of the two hundred is 62 years, 9 months, 6 days and 2 hours.

If there is any other Society of Believers, or a Community in the land that can present a death rate like that during its existence, I would be pleased to see it reported in the Manifesto.

Alfred, Me. }  
Apr. 6, 1882. }

Otis Sawyer.

## Juvenile.

### THE MOTHERLESS TURKEYS.

The white turkey was dead! The white turkey was dead!

How the news through the barn-yard went flying!

Of a mother bereft, four small turkeys were left,

And their case for assistance was crying.  
E'en the peacock respectfully folded his tail,  
As a suitable symbol of sorrow,  
And his plainer mate said, "now the old bird is dead,

Who will tend the poor chicks on the morrow?  
And when evening around them comes dreary and chill

Who above them will watchfully hover?"  
"Two each night I will tuck 'neath my wings," said the duck,

"Though I've eight of my own I must cover!"  
"I have so much to do! For the bugs and the worms,

In the garden, 'tis tiresome pickin';  
I've nothing to spare—for my own I must care,"  
Said the hen with one chicken.

"How I wish," said the goose, "I could be of some use

For my heart is with love over-brimming!"  
The next morning that's fine, they shall go with my nine

Little yellow-backed goslings, out swimming!"  
"I will do what I can," the old dorking put in,  
"And for help they may call upon me too,  
Though I've ten of my own that are only half grown,

And a great deal of trouble to see to;  
But these poor little things, they are all head and wings,

And their bones through their feathers are stickin'!"

"Very hard it may be, but, oh, don't come to me!"

Said the hen with one chicken.

"Half my care I suppose, there is nobody knows,

I'm the most overburdened of mothers!  
They must learn, little elves! how to scratch for themselves,

And not seek to depend upon others,"  
She went by with a cluck, and the Goose to the duck

Exclaimed with surprise, "Well, I never!"  
Said the Duck, "I declare, those who have the least care,

You will find are complaining forever!  
And when all things appear to look threatening and drear

And when troubles your pathway are thick in,

For some aid in your woe, O, beware how you go

To a hen with one chicken,"—*Exchange.*

Some Sunday-school children were taken for a picnic to the sea-side. One of the teachers asked her scholars how they liked the sea.

"Very much, miss," replied a child; "but where are the tinnamies?"

"The tinnamies, my child! What do you mean?"

"Why, you know," the child replied again, "the tinnamies that go with the sea. You know the Commandment says, 'the sea and all the tinnamies.'"

This was the way the child had been repeating "the sea and all that in them is."

### LETTER BOX.

Shaker Village, N. H.

My Dear Sister J.;—It is a real privilege to write to you because I love you and I know that you take great pains to teach me and my companions nice lessons about the Bible and as I expect to live so good and happy in my pretty Shaker home, I want to learn all the good I can from the Bible and other good books. I want to promise you that I will be very industrious and try as hard to learn, and be prompt with my lessons as you are in teaching me.

I am trying to be useful in other ways. Sister M. is teaching me to be helpful; since I have lived with her I have learned to darn stockings very nicely. Perhaps you will smile to hear a little girl praise herself but last week I showed my work to Sister L. and she said it was neatly done, and she would be willing to have it on her stocking; now if she said it was well, I guess you will believe it. I want to promise you, dear Sister J. that I will try real hard to be a good girl, and live kindly with all my little mates, so that you can love me and ever claim me as your little sister. Lovingly. A.

Shaker Village, N. H. Mar. 1882.

Dear Sister Mary;—As I was going to write to you I thought I would tell you that I am

trying to be a good boy, so that I can become a good man and be like Br. William.

I have learned my text from the Bible to repeat this evening, I hope you will come and see us sometime in our Sabbath school.

I have been to the sugar camp this week. It is two miles from home. We have tapped all the trees and have been chopping wood. We have two yoke of oxen. You must come to the Camp sometime. We had a good time playing hide and seek. I drove a yoke of oxen and they hauled a log to the Camp; the oxen had hard work to pull the log through the snow.

Forest.

## House-hold.

### AIR,

or the atmosphere we breathe, is, in its purity, composed of twenty three parts of oxygen and seventy seven parts of nitrogen, but it contains particles which do not naturally belong to it. In a damp day the air is full of water or fog, and a pint of it may not contain more than three-fourths of a pint of air; and as the atmosphere is the thing which acts directly on the blood in the lungs, to withdraw from it all the impurities which it contains, the purer the air is the more capable is it of absorbing the impurities of the blood, and the purer the blood the better the health enjoyed in all climes and countries. The purest air is out of doors.

There is no pure air within any four walls of a house. You may go into any room, even if it is entirely empty, and a musty or close smell will be immediately observed, much more will there be impurities in the air of our dwellings in proportion to the decaying or odorous things in it—as slops; food, fruits, flowers and the like. That air is best for the health which has no perceptible “smell” about it.

The fragrance of the rose and the pink are delicious; but if a person were to sleep in a close room in which there were a great many pinks and roses he would be nearly dead next morning, because the nature of the flowers is such that they are throwing off a multitude of odorous particles every in-

stant, and they being more material, more solid than the air, displace it, so that in every breath there is less air taken into the lungs and more of the substance of the flowers.—

*Dr. Hall's Health at home.*

*Pickles*—“An excellent way to make pickles which will keep a year or more is—drop them into boiling hot water, but not to boil them; let them stay ten minutes, wipe them dry, then drop them into cold spiced vinegar. They will not need to be put into salt and water.”

A strong, good-sized table is almost a necessity in the cellar. Jars that are too heavy to be lifted on and off shelves may be set on the table. Many cellars are sometimes infested with ants and other bugs. One way to keep them from crawling over the jars is to take the tin-cans in which peaches or tomatoes come, set the legs of the table in the cans, and fill them half full of water.

*Receptacle For Soiled Linen.*—Take an ordinary flour barrel, line it with paper muslin, and on the outside cover it with cretonne laid in dox plaits. Around the top finish with a lambrequin made of turkey red, with cretonne flowers transferred on the center of each point. Cover the lid with cretonne inside and out, and put a full plaiting of the same around the edge. For the handle on top use an iron trunk-handle. By leaving the handle off the top, and having the lid made large enough to fit over instead of the ordinary way, the barrel can stand in a room and be used for a table.

A little soap lather mixed with starch will prevent the flat-irons from sticking on the linen and gives the gloss so conspicuously absent from the ordinary home-laundried article. It is easily tried.

A piece of cork, about the size of a jug-cork is recommended as perhaps the best thing for scouring knives with. It is both stiff and flexible, and the knives are polished with very little exertion.



## Farm and Garden.

### A HOME-MADE ROLLER.

The *Agriculturist* gives the following description of a simple roller: Cut a log into sections, two feet long, that it may be more readily turned round. The log should be at least two feet in diameter, of heavy wood, such as oak or hard maple, and the sections should be sawed v ry true, so that the ends will work freely and not bind against each other. The sections are bored through the center with an auger an inch and three-quarters in diameter, and the holes should be bored from each end to the middle, where they should meet; they can be made more true in this way than by boring through from one end. The axle is an iron rod of one and a half inch diameter. Washers, half an inch thick, should be placed between the sections. The frame should be made of heavy stuff, at least four inches square, so as to gain weight and a driver's seat may be on. When built, the sections should be raised from the ground, and planed smooth and true.

*The Cows.*—Treat them generously and kindly, but do not keep them fat unless they are to be turned off for beef. A cow is a machine, a laboratory for converting raw materials into milk. If little be given, little will be received. All animals should have exercise, especially those kept for breeding. Some of them are naturally lazy, but they will be the better for stirring about in the open air.

### CHARCOAL FOR FOWLS.

There is one thing which nature does not supply, and which civilization renders quite necessary to fowls. It is charcoal. Charcoal of wood does not answer the purpose. But if any one will put an ear of ripe corn into the fire until the grains are well charred, and then shell off the corn and throw it to the flock, he will see an eagerness developed and a healthy constitution brought about which will make a decided improvement, and the average yield of eggs greatly increased.

*Kindness in horse training.*—Nothing contributes so much in modifying high temper in animals, or in the enhancement of their physical beauty and powers of productiveness—as the ease may be—than good treatment and patient kindness. Prof Wagner, speaking of its effect in the training of young horses, says: Many think they are doing finely, and are proud of their success in horse training, by means of severe whipping, or otherwise arousing and stimulating the passions, and then crushing the will through which the resistance is prompted. No mistake can be greater than this, and there is nothing that so fully exhibits the ability, judgment and skill of the real horseman, as the care displayed in winning instead of repelling the action of the mind.—*Exchange.*

### PRESERVING HARNESS.

The first point to be observed is to keep the leather soft and pliable. This can be done only by keeping it well charged with oil and grease. Water is a destroyer of each of these; but mud and saline moisture from the animal are even more destructive. Mud, in drying, absorbs the grease and opens the pores of the leather, making it a ready prey to water; while the salty character of the perspiration from the animal injures the leather, stitching and mounting. It, therefore, follows that, to preserve a harness, the straps should be washed and oiled at intervals as required. To do this effectually, the straps should all be unbuckled and detached, and washed with warm, soft water and crown soap, and hung by a slow fire or in the sun until nearly dry, then coated with a mixture of neatsfoot oil and tallow and allowed to remain in a warm room for several hours, and when perfectly dry rub thoroughly with a woolen rag. The rubbing is important, as it in addition to removing the surplus oil and grease, tends to close the pores and give a finish to the leather. In hanging harness, care should be taken to allow all the straps to hang their full length. Light is essential to the care of leather, and when the harness closet is dark the door should be left open at least half the time during the day. All closets should be well ventilated and, when possible, be well lighted. To clean plated mountings, use a chamois with a little tripoli or rotten stone. But they should be scoured as little as possible.

*Harness Journal.*

## Books and Papers.

**PHRENOLOGICAL JOURNAL**; May; Pub. by FOWLER & WELLS, 755 Broadway, N. Y. *Contents*; Henry W. Longfellow.—*With portrait*.—The Poet of America of whom it is said. "His life was gentle; and the elements so mixed in him that Nature might stand up and say to all the world. 'This was a man!'" Phrenology and Pestalozzianism. Our Weather System. *Illustrated*. Flowers and seedless Plants, *Illustrated*. Knowledge of the World. Touching matters Chirographical. A portrait Gallery of Confederate Celebrities. Prophetic Dreams. Indigestion, Its causes and remedy. Cow pox.—What it is. Kitchen leaflets. Poetry. Notes in Science and Agriculture. Editorial Items. etc. etc. See Advertisement in an other column.

**HALL'S JOURNAL OF HEALTH**; April; Pub. by E. H. GIBBS, A. M., M. D. 141 Eighth St. N. Y. *Contents*. Health and Habit. Cold Catching. Ventilation and fresh Air. Animal Combustion. A Clergyman's Congregation. What is Patent Flour? Particles in the Eye. Consumption. Drinking at Meals. To bring up children. Health Employments. Spitting Blood. Liquor Drinking. Cold Bathing. Pure Food. Exercise, etc. etc.

Terms, \$2.00 a year. \$1.00 for six months. Single copy, 20 cts.

**THE ST. LOUIS MAGAZINE** for April is an especially good number. The fact that it has lived as a Representative Western Publication for 13 years is much in its favor and judging from the April number it appears now as one of the prosperous magazines of the day. It is handsomely illustrated, full of good original Stories, Poems and Timely reading and contains besides an illustrated fashion article which is well worth the subscription price. For 10 cents the publishers will send a beautiful set of picture cards and sample copy of the Magazine to any address for inspection. Address ST. LOUIS MAGAZINE COMPANY, 213 N. 8th St., St. Louis, Mo.

**HERALD OF HEALTH**: May; Pub. by M. L. HOLBROOK, 13 & 15 Laight St., N. Y. *Contents*; Food and Education; Reform for Criminal Girls; Fasting in Rheumatism; Glucose; Carbolic Acid in Diphtheria; Gymnastics in schools; Consumption; Salt and other Condiments; Fats; Health hints for May and June; Milk from sick Cows; Woman's dress; Warts, etc.

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The following are among the contents of the May number of **THE HOMILISTIC MONTHLY**:—Sermonic: The Spiritual Building, "A Dedication Service," by R. Kogel, D. D., translated by Rev. Prof. J. C. Brodführer; "The Mormon Question," by J. P. Newman, D. D.; "The Natural Immortality of the Human Soul," by Canon H. P. Liddon, D. D.; "Christ's Salutation to the Christian," A Commu-

ion Service, by James L. Ludlow, D. D.; "The Intercession of Christ," by W. Ormiston, D. D.; "Is the Free-Pew System a Failure?" by Justin D. Fulton, D. D.; "The Upward Look," by Joseph Parker, D. D. Among other very suggestive papers, are the following: "Misquoted Scriptures," by Talbot W. Chambers, D. D.; "Light on Important Texts," by Howard Crosby, D. D., LL. D.; "Nine Months' Vacation of City Churches," by Rev. W. F. Crafts; "Lectures to my Students," by Charles H. Spurgeon. Then there is a large quantity of matter under the heads, "Hints at the Meaning of Texts;" "Sermonic Criticism;" "Preachers Exchanging Views," "Queries and Answers," etc. This Monthly is of special value to Clergymen and Bible Students. Price, \$2.50, per year; single number, 25 cents. FUNK & WAGNALLS, 10 & 12 Dey Street, New York.

### SOME CHOICE BOOKS OF WIT AND HUMOR.

The book-buying public will certainly be delighted, even if the old-line publishers are disgusted, with the work The Useful Knowledge Publishing Company, of New York, is doing. They are just issuing a number of works of the choicest grade of wit and humor. One, "Studies in Stanzas, Tints for the Times, Ballads, and Broad-sides," is by Orpheus C. Kerr, than whom no American humorous writer has won worthier fame. For keen wit, scathing satire, deep laid, mysterious plot, purity and nobility of thought, and rollicking, healthy, hearty fun, he is quite without a rival in his varied brilliant accomplishments. The millions of the American people who have in times past laughed at his inimitable productions will give his new book most hearty welcome. It is issued in a charming little volume at the usual marvelously low prices of The U. K. P. Co., Utility Binding, 20 cts., Extra cloth, 30 cts., Half Russia, 40 cts. At the same time they publish, each in a large 12 mo. volume of nearly 800 pages, the complete works of the inimitable wit and essayist, Charles Lamb, the Choice Works of the incomparable Irish Humorist, Tom Hood, and the Choice Works of Dean Swift, whose quality of wit is without its like in the world's literature. All these are books which naturally belong in every man's library. Enterprising booksellers supply them, and the publishers want club agents and canvassers in every county and town, to whom very unusual terms and facilities are given.

**Bronchitis**.—A simple recipe, which affords relief in ordinary cases of bronchitis, is to occasionally suck a small piece of common salt-peter as you would candy, and swallow the juice. If the case be severe, medical advice should be had without delay.

The animosities are mortal, but the humanities live forever.

## Select.

### DUTY AND PRIVILEGE.

People seem to have very mixed ideas of duty and privilege. In the first place, they seem to think there are more duties than privileges; in the second place, that it is harder to discharge the former than to enjoy the latter; and in the third place, that these are quite opposite, if not contrary, things. Each of these propositions is false. There are a hundred things to enjoy where there is one to do. It is difficult to enjoy our privileges, because they are not always perceived to be privileges, and most of us have accustomed ourselves to pull in the harness of duty. We have contracted the habit of making ourselves do what we ought to do. We feel as if there was something glorious in that. We praise ourselves and others, and expect ourselves to be praised, for doing duty. We are all the while magnifying duty. All heroism seems to consist in doing duty. And that is right. But we do not accustom ourselves to enjoy our privileges, and that is wrong. We do not blame a man if he permit a proper enjoyment. We do not blame him if he omit a manifest duty.

More than all that, so far from being antagonistic, we cannot long study either one or the other without coming to perceive that there is no duty incumbent on man which it is really not a privilege to discharge, and there is no enjoyment possible to man which it is not his duty in some sense to possess.

We forget that all existence is the gift of our heavenly Father. If we could only always remember that, how it would change the color of our entire life; we should cease to drag ourselves to the discharge of duty. We should cease to regard life as a hardship because it has its duties.—*The Watchman*.

*Woman as an Inventor.*—It is mentioned, *inter alia*, that women obtain from the U. S. Government an average of about sixty patents yearly; seventy is the number for the year ending July, 1880. As might be expect-

ed, most of them relate to lightening women's work. Among them are a jar-lifter, a bag-holder, a pillow-sham holder, a dress protector, two dust-pans, a washing machine, a fluting iron, a dress chart, a fish-boner, a sleeve adjuster, a lap-table, a sewing-machine treadle, a wash-basin, an iron-heater, sad irons, garment-stiffener, a folding chair, a ward-robe bed, a window-cleaner, a napkin, a clothes-pin, a weather-strip, a churn, an invalids bed, a strainer, a milk-cooler, a sofa-bed, a dipper, a paper dish, and a plaiting device. In a recent patent law-suit, a woman (Helen M. McDonald) conducted her own case and won it, establishing her right to her skirt-protector, planting an injunction on a bold infringement, and utterly routing one of the most distinguished of the patent-law bar-risters.—*Exchange*.

### MAKE SOMEBODY GLAD.

On life's rugged road,  
As we journey each day,  
Far, far more of sunshine  
Would brighten the way,  
If forgetful of self  
And our troubles we had  
The will, and would try  
To make other hearts glad.  
Though of the world's wealth,  
We've a little in store,  
And labor to keep  
Grim want from the door,  
With a hand that is kind,  
And a heart that is true,  
To make others glad  
There is much we may do.  
A word kindly spoken,  
A smile or a tear,  
Though seeming but trifles,  
Full often may cheer.  
Each day to our lives  
Some pleasure t'would add,  
To be conscious that we  
Had made somebody glad.  
Those who sit in the darkness  
Of sorrow, so drear,  
Have need of a word  
Of solace and cheer.

There are homes that are desolate,  
Hearts that are sad—  
Do something for some one,  
Make somebody glad.

*Rebecca R. Pierce.—West Chronicle*

*Truth.*—Truth will never die; the stars will grow dim; the sun will pale his glory, but truth will be forever young. Integrity, uprightness, honesty, love and goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been imprisoned, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen.

No sea can drown, no storm can wreck, no abyss can swallow up the ever-living truth of God. You cannot kill goodness and truth and integrity and faith and holiness; the way that is consistent with these must be a way everlasting.—*Spurgeon.*

#### WHAT FOODS ARE MOST ECONOMICAL?

With an advance of 20 to 100 per cent., and more, in the price of staple foods, the above is now a most important question to over 40 millions of our people, and one of much interest to seven or eight millions more. Probably there are not two millions who take no thought or care as to the cost of their daily diet. Meats, flour, potatoes, cornmeal and milk are the main articles of sustenance for the great masses. Fish, rice, beans, and oat-meal (recently), with lesser amounts of some other articles, are consumed; but these altogether do not, we judge, constitute one-tenth of the food of the entire people, perhaps not more than five or six per cent.

Dried or smoked beef, ham and cheese rank high, but dried fish outranks all others. The nutritive value of dried codfish is remarkable, and it deserves special attention, 100 lbs. of it supplying as much nutriment as 341 lbs. of beef! It is cheap and abundant everywhere, because very portable, and easily kept. It yields labor-sustaining aliment at from one-third down to one-ninth of the cost of beef in different sections of the country. It is easily digestible, and if prop-

erly freshened and cooked, it can be made palatable and acceptable to a very large class needing to practise economy.—*American Agriculturist.*

*Grumblers.*—Chronic grumblers are pests from which the Church may well pray to be delivered, especially if they grumble with a serene confidence in their own superior sanctity, under shelter of their own groundless assumptions. As long as they sit in their bomb-proof of self-complacency, and scold at the Lord's workers through some convenient hole, it is useless to answer them with facts or arguments.

They are too good to do anything themselves, and as nobody else does anything to suit them, they grumble for their own glory. Well, let them enjoy themselves!—*Evangelical Messenger.*

*An Iron Bar.*—A bar of iron worth \$5.00 worked into horse shoes is worth \$10.50, made into knife blades, is worth \$32 85, made into balance springs for watches, is worth \$250.000.

What a drilling the poor iron bar must undergo to reach all that; but hammered and beaten, pounded, rolled, rubbed and polished, how was its value increased! And so all the drilling and training to which you are subject, all the trials and hardships, thumps and pains which often seem so hard to you, serve to draw out the finer qualities, and fit you for greater and more responsible posts in the world.—*N. H. Statesman.*

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benedictions over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive, every man speaks.—*Chh. Union.*

## RECOMPENSE.

CANTERBURY, N. H.

1. The beau - ti - ful gifts of the spir - it Are treasures I  
 2. I'm finding these treasures im - mor - tal, And sing in the  
 3. I on - ly sur - ren - der the world - ly, And joys of the

cov - et as mine; I'll earnestly seek to in - herit The wealth of the  
 joy of my soul; Their glory in - creasing for - ever, New pow - ers, new  
 spir - it a - bound; I on - ly pray earnest - ly, humbly, And an - gels are

king - dom di - vine. This earth hath no text - ure, no  
 vis - ions un - fold. I ban - ish a thought that is  
 hov' - ring a - round. I know that the chan - nels are

tinting, Which lus - tre or beau - ty af - ford, Like that of the  
 c - vil, And pu - ri - ty reigns in my heart; Its sweet - ness is  
 o - pen, From earth to the heav - en - ly land; For while the true

spir - it - ual gra - ces We fash - ion in serv - ing the Lord.  
 cheer - ing and precious, I pray that it ne'er may de - part.  
 king - dom we're gain - ing, Sup - plies am - ply meet the de - mand.